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about twelve years earlier. Off to one side in a small cubicle, a minor commotion was in progress. I walked over and saw a group of women standing around a woman who was seated with her back to me. When I asked what was happening, I was met with a burst of laughter and giggles. Men who were approached grinned and said that it "was an affair of the women." Perhaps an hour later, I returned to the cubicle and watched the seated woman grasp and twist a piece of cloth that had been suspended from one of the rafters. An old crone was serving as the mid-wife. The actual birth took place during one of my periodic absences to watch the festivities which were going on unabated. A few curious children and some women were the only by-standers.

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Elderly women are generally the mid-wives, but there are a few men who ply the trade on occasion. The mid-wife knows enough to manipulate the unborn child to a good birth position, which is done by massaging and kneading on the abdomen. Most births are normal and fairly easy. It is said that if the child is born with its arms akimbo, then the mother will die.

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If the mother should die first, then no attempt is made to remove the child. Births that result in death are said to have been caused by witchcraft. Insofar as I was able to determine, no counter measures are taken for revenge.

When labor pains begin, the woman is given a hot drink of rum, lemon, and sulfur. Some women claim to have had painless births, and others claim it hurt each time. After the delivery the mid-wife cuts the umbilical cord /pesíl^{y}i/ with a metal knife. The mid-wife buries the umbilical cord under the house about two hours following the birth. It is said that if the cord should be thrown away, then a malignant spirit would get it, and turn it into an animal that kills people. Also, if the cord were not properly buried, then the mother might die of hemorrhage.

After the delivery the mother remains at home for two months. She does light tasks about the house, but she does not go to work in the fields. She observes some food taboos during this period such as being forbidden to eat crabs, clams, or meat. If the taboo is broken, it is believed that she will lose her

vicinity. It may kill people whom it encounters alone. The third soul, the bald ghost is dressed in white and remains by the grave. "In the old days, it would fight with its enemies, but nowadays this does not happen." The /kúme/ has the form of the body it inhabits, and it has the power of leaving the body during sleep, and of travelling about at will. In their travels, the souls visit many places, such as cemeteries, houses of friends, and distant places. At these times the soul is in danger of being harmed by witchcraft; if the /kúme/ is prevented from returning to its body, that person must die.

In common with much of the Catholic world, the Cayapa believe that a deceased infant has not had a chance to sin and so goes directly to heaven as an angel; however, if the child had been conceived in sin, then they maintain that it is an abomination, and non-Christian. In this case they feel that the Christian thing to do is to kill the neonate, but the status of the soul of the infant is not clear. On the question of the immediate transit to heaven of the infant's soul, the Negroes are the authorities for the Cayapa. As an instance, the wife of Pablo Canalehu of Encanto, died

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in childbirth, and the infant was born dead. No one discussed the condition of the infant's soul at all, until a group of Negroes came to express their condolences. They remarked among themselves that the infant was probably in purgatory because it had not been baptized. They spoke in this vein for about ten minutes until Doña Carolina, who is half Cayapa and married to the founder of the village of Camerones, noticed that the Indians were becoming disturbed at the trend that the conversation was taking, and she said that of course, since the child was only recently dead, it perhaps was not too late, and she took some water from a gourd and sprinkled it on the tiny body. There was a brief flurry of conversation among the Negroes, and the remark was made that "very likely the infant was in heaven now." At this, the Indians visibly relaxed.

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Funeral customs. Death is not a stranger to the Cayapa, and everyone can reasonably expect to attend at least two or three funerals during a year. The greatest number of deaths are of infants. In other age groups there are violent deaths such as men drowning, breaking their necks in falls, and being poisoned

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by snakes and also by design. Women frequently die in childbirth; tuberculosis runs rampant, and periodically whooping cough and measles decimate the population. People die from spirit possession, soul loss, witchcraft, illness, and accidents; however, very old people "just die." People are afraid of death although it is maintained that no one dies because of his sins. Punishment takes place after death, and everyone must be purified of his sins by punishment after his demise. It is believed that when the Whites die their souls go to the white clouds while those of the Negroes go to the black clouds. Only the Cayapa may enter heaven.

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When death strikes, all relatives within a few hours' travel are notified. The immediate family clean the body, if necessary, and place it on a mat. Water is boiled and then poured over the area where the body lay last. Two or three men of the neighborhood are asked to prepare a coffin; this coffin which is made of bamboo is said to be the "canoe of the soul" and is called /úhkuŋgúle/. Its construction involves four or five hours' work, and when it is completed, the parent or spouse of the deceased offers

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